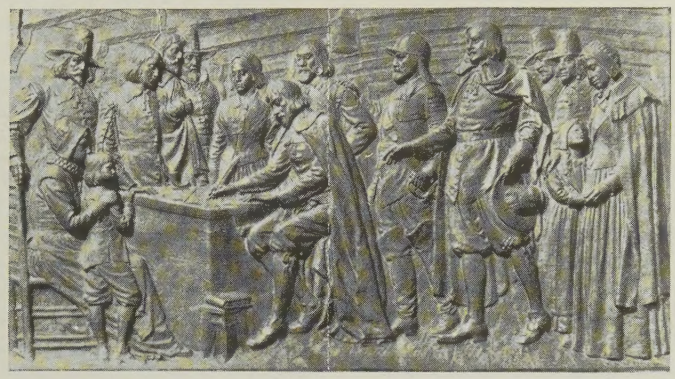
The Congregationalist

THE COMPACT



Signed in the Cabin of the "Mayflower," Nov. 11th, Old Style, Nov. 21st, New Style, 1620.

"IN THE NAME OF GOD, amen, we whose names are underwritten, the loyall subjects of our dread soveraigne Lord, King James, by the grace of God, of Great Britaine, Franc and Ireland king, defender of the faith, &c., haveing undertaken, for the glorie of God, and advancemente of the Christian faith, and honor of our king and countrie, a voyage to plant the first colonie in the northerne parts of Virginia, doe by these presents solemnly and mutualy in the presence of God, and one of another, covenant and combine ourselves together into a civill body politick, for our better ordering and preservation and furtherence of the ends aforesaid; and by vertue hereof to enacte, constitute and frame such just and equall laws, ordenances, acts, constitutions and offices, from time to time, as shall be thought most meete and convenient for the general good of the colonie, unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our names at Cap-Codd the 11 of November, in the year of the raigne of our soveraigne lord, King James of England, Franc and Ireland the eighteenth, and of Scotland the fifty-fourth, ANo Dom 1620."

John Carver
William Bradford
Edward Winslow
William Brewster
Isaac Allerton
Myles Standish
John Alden
Samuel Fuller
Christopher Martin
William Mullins

William White
Richard Warren
John Howland
Stephen Hopkins
Degory Priest
Thomas Williams
Gilbert Winslow
Edmond Margeson
Peter Brown
Richard Britteridge

George Soule
Edward Tilly
John Tilly
Francis Cooke
Thomas Rogers
Thomas Tinker
John Ridgdale
Edward Fuller
John Turner
Francis Eaton

James Chilton
John Crackston
John Billington
Moses Fletcher
John Goodman
Richard Clarke
Richard Gardiner
John Allerton
Thomas English
Edward Doty
Edward Leister

VOLUME 4 NOVEMBER, 1961 NUMBER 10

"Stand fast therefore in the liberty wherewith Christ hath made us free." — Galatians 5:1

The Congregationalist

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EDITORIAL COMMENTS

A Protestant Lack

The great number of automobiles parked outside the First Congregational Church in Cheyenne brought to my mind the fact that while all these Congregationalists made the long trip adequately protected by insurance and carefully checked cars, they lacked one thing the cars parked outside a Roman Catholic assembly would have. That something is a St. Christopher medal, with the words, "St. Christopher, protect us." But we Protestants have no hagiology, and an appeal to the patron saint of travellers would mean little to us.

Nevertheless, travelling is a dangerous business, and many of us offer prayers before we start and when we return. It occurred to me that a poem or hymn on the subject might be of value; we sing in intercession "for those in peril on the sea," but there is no corresponding sacred song for those in danger on the highways. Protestants are people of the Word, and it is proper that they should have appropriate words, rather than a bit of metal, as a token of reassurance. If the knowing should conclude, on hearing the result of my effort, that what came forth was rhymed prose, rather than poetry, I can only plead that this was no subject for the subtleties of a sonnet or a sestina, but rather a simple statement of simple wishes.

PRAYER FOR A DRIVER

O Lord, in Whom all safety lies
Be with me as I drive my car.
Keep me alert and make me wise,
For I must go where dangers are.

May I no harm to others do
And may they do no harm to me.
May I be served by craftsmen true;
Motor and brakes be failure-free.

That other lives depend on me
Never once let me forget.
From strain and sleep my eyes set free:
May no quick chance bring long regret.

Banish bad luck, nor may I know
Maiming or death, O Lord. And then
Go with me whereso-e'er I go
And bring me safely home. Amen.

Tune "Duke Street"
Harry R. Butman, D.D., Los Angeles, Calif.

A Story That Is Hard To Believe

Some stories are hard to believe because they do violence to what we feel ought to be true, or because they seem "out of this world".

How five Williams College students, taking shelter from an August storm in 1806, initiated the American missionary movement is a story that is "out of this world".

That the missionary movement which reached Athens by 1835 should have deserted the Greek Protestants who were "the sons of the Churches" before 1835 does violence to what we feel ought to be true.

How ten young Congregationalists, working under Pastor Philotheos Zikas in Summer '61 should have become so inspired as to move the Congregational Christian Churches in the National Association meeting in Cheyenne to establish "The Greek Mission," under the thrilling leadership of Pilgrim Fellowship young people who volunteered for service, is "out of this world".

Here is authentic action in response to real need. Approximately 500,000 Greek families live in marginal areas, with incomes of about *$300.00 per year.* The established state church makes life difficult and sometimes even perilous for Protestants. At Alexandroupolis youngsters have been taken to the police station and men have had bones broken.

A few thousand Protestants in a population of over eight million urgently need fellowship with free Christians. They also need simple, serviceable buildings, educational materials, equipment and assistance, a summer camp, and such elemental items as heaters, hymnals and social service workers.

Fortunately a great-spirited soul leads the Greek free Churches — Pastor Philotheos Zikas; and the response of the people has been deeply spiritual and eminently practical. Just to share in their services of worship is to feel the strength of their devotion and the fibre of their determination. Once that is experienced, "a story that is hard to believe" becomes credible.

Our kindred in Christ in the free Churches of Greece are a brave, intelligent, resourceful people of great stamina. To work with them in "The Greek Mission" is a very great privilege. One feels that the "story that is hard to believe" is just at its beginning, and that God has yet greater work in store for His Churches in Greece, and America as they work together in faith, in freedom, and in fellowship.

Henry David Gray, Ph.D., Hartford, Connecticut

a letter missive

To All Congregational Christian Churches,
Greetings in Christ Jesus our Lord:

We who are gathered at the Seventh Annual Meeting of the National Association of Congregational Christian Churches in Cheyenne this August of 1961 have experienced a quickening of the spirit. In gladness of fellowship we send greetings to all with whom we have shared Christian witness through the years. We remember the more than three hundred years of rich heritage in Christian freedom, which was a bequest from our Pilgrim Fathers, and we cherish the many occasions in our own lifetime when we have met and worked together as brethren in Christ's kingdom.

Now that the General Council at Philadelphia has formally voted to transfer its functions to the General Synod, except those retained for legal purposes, we are keenly aware that the traditional fellowship aspects of Congregationalism become the responsibility of such a free and open body as the National Association of Congregational Christian Churches. We are mindful of our people everywhere, those in Churches affiliated with us and those in Churches which have voted otherwise. To all we send the same warm greetings in Christian love. To all we say that the doors of our Association and the gates of our hearts are open wide in affectionate goodwill. With all we share the challenge to witness with integrity and dedication to the transforming Presence of Christ in the midst of His people.

We meet in the midst of critical times for our nation and for the people of the world. Our Congregational heritage summons us with a fresh dedication to the advancement of individual worth in an age which forgets the person for the group and seeks the alleviation of human ills in the collective answer rather than the personal response. We accept the challenge to maintain Congregationalism as a Way of Christian Life in all its aspects, which stresses the dignity of the least of God's children to be served, the worth of the individual in offering that service, and the deeper values of the soul which are brought to fruition when man both serves and is served.

We hope that an increasing number of our Churches will want to maintain the Congregational Way through open fellowship and voluntary cooperation rather than through structural organization. To the 1900 Churches which have not voted to approve the constitution of the United Church of Christ, we express the earnest hope that you may find in the National Association an open fellowship which preserves the freedoms you cherish and provides the outreach that has traditionally meant so much to our people.

We would remind you that the Congregational Way will survive and function effectively through the response which you make.

We pray that God's people may be one in the same manner that God and His Son our Lord were one — not in organizational pattern but in a unity of spirit and purpose. To this unity we invite all who would to walk with us in freedom and commitment. May His love be in our hearts, His mercy ever pardon us, and His light go before us as we seek to do His will.

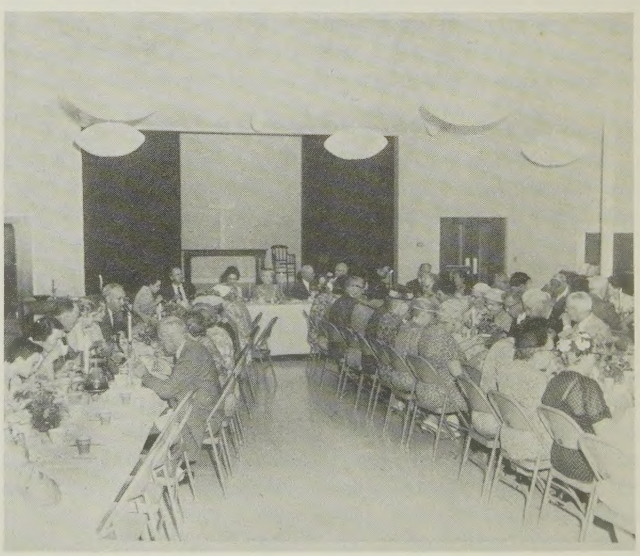
Wishing you grace, mercy, and peace, we are yours in Christian fellowship. —

The Members of the National Association of Congregational Christian Churches meeting at Cheyenne, Wyoming, August 24, 1961.

CLUBS FORMED IN CONNECTICUT

The Congregationalists of Connecticut have gone forward in the formation of Congregational Clubs. The Eastern Connecticut Congregational Club was the first to get under way, with a dinner meeting at the United Congregational Church of Norwich on September 10, with 73 charter members present. The principal speaker was Dr. Roy Gilmour Pavy of Chester, whose theme was "For Such A Time As This." Rev. Myron R. Bunnell of Norwich was elected chairman, Mr. Alfred Puchta, vice-chairman, Miss Alice F. Quinley, secretary, and Mr. John E. Haynes, treasurer. Dr. A. Lynn Booth of the First Church, Norwich Town, led in hymn singing, accompanied by Miss Alma Boutellier.

A meeting was held on October 5 at the First Church in Winsted to organize a Western Connecticut Club, with Rev. Grenville Greenwold as temporary chairman. As soon as this is under way, the Central Congregational Club will be formed, with Rev. Charles Floyd Fuller of Hamden as chairman of the planning committee.



THE LAY MINISTRY

Harry R. Butman, D.D., Los Angeles, California

The Priesthood of Believers

Strictly speaking, every Congregational minister is a layman. Congregationalism takes very seriously the basic Protestant doctrine of the priesthood of believers. This means that all Christians are equal before God. We have no sacerdotal order. With us ordination does not make a man different in essence from other men, as a priest is essentially different, nor does it give him special standing with God or spiritual authority over his congregation. Though the office of pastor is honored among us, a Congregational minister is respected and heard not simply because of his ordination or office, but also because he is trained, set apart for his task, hard-working, competent, and devout. What grace he mediates is through his personality, not his office, high though that be. In the old phrase, he is first among his peers.

A Learned Ministry

Congregationalists have always cherished the tradition of a learned ministry. Harvard, first of American colleges, was founded because the leaders of the Bay Colony dreaded "to leave an illiterate ministry" to their posterity when the scholarly graduates of Oxford and Cambridge were no more. The Congregational *parson* was "the person" of the town because he was the best educated man in the community: the sermon was the intellectual event of the week. But over the centuries the good custom of ministerial scholarship has suffered a bad change. Western man's increasing adulation of reason has given the intellect such prominence that the intuitions of the deep mind have been dangerously ignored and minimized. Stress on the worth of the intellect has become so strong that the intelligence quotient is practically the only modern measure of man's worth; the nonmeasurable realities of character, insight, and spirituality are disesteemed. In such a climate of opinion the tradition of the learned ministry can become the occasion for sterile intellectual pride, for the pursuit of academic degrees as status symbols or arguments for higher income, for entrance into an exclusive professional club, or, saddest perversion of all, a substitute for an authentic and unshakeable personal experience of the reality of God.

The Witness of Scripture and History

From earliest times Congregationalism has stressed the Word of God as a sufficient rule of faith and practice. Study of the Bible reveals that preaching during New Testament days was done entirely by laymen; there was no priest, Levite, or professional theologian among the disciples. As Jesus walked by the sea of Galilee he saw two brothers, Peter and Andrew, and called them to follow him. (Matthew 4:18). They were fishermen with no theological training whatsoever, and they continued their occupation after becoming disciples. Lack of formal education was an accusation made against Christ himself. "Jesus went up to the temple and began to teach. The Jews were astonished: 'How is it,' they said, 'that this untrained man has such learning?' " (John 7:14, 15 NEB). The effectiveness of these lay preachers perplexed the doctors and ecclesiasts of the temple. "Now as they observed the boldness of Peter and John, and noted that they were untrained laymen, they began to wonder, then recognized them as former companions of Jesus." (Acts 4:13 NEB). It is an indisputable fact that the preachers of the great days of primitive Christianity were laymen, lacking in formal theological discipline. Their sole training was companionship with Christ.

Congregationalism, while giving learning all due laud, has traditionally found a place for the lay preacher. The most famous example of this occurred in the first Congregational Church in America. The Pilgrims' beloved pastor, John Robinson, was forbidden to sail with them, and for many years the Church at Plymouth was without a settled ordained clergyman. Layman William Brewster, sketchily educated, but having some Latin, was for many years the virtual minister of the Plymouth Church, although he did not administer the sacraments. "When the Church had no other minister," his friend William Bradford wrote of him, "he taught twice every Sabbath, and that both powerfully and profitably, to the great contentment of the hearers, and their comfortable edification; yea, many were brought to God by his ministry . . . He had a singular good gift in prayer . . ."

Revival of Lay Preaching

While the National Association by no means finds itself in the desperate straits of the Pilgrims with respect to the lack of ordained ministers, nevertheless, there are many and weighty reasons why we should plan and pray for a revival of lay preaching, some of which have been mentioned. A strong lay ministry would witness against a barren intellectualism, resist the hierarchic trend of today's Protestantism, and remind us that in Congregationalism ecclesiastical power lies ultimately with the laymen. More importantly, however, the recrudescence of the lay ministry would be a return to New Testament usage, by which the Gospel was initially and gloriously proclaimed. These are some of the root reasons for a rebirth of lay preaching. But the immediate imperative, which must be heeded, is the Macedonian cry of small Churches for help.

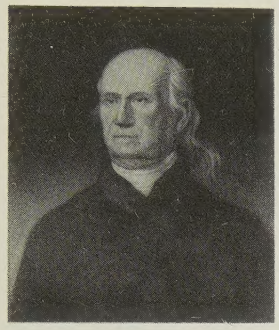
In Congregationalism every Church, however small, is important in the eyes of God as every individual (or falling sparrow) is important in the eyes of God. As denominations get bigger they tend increasingly to become more efficient and business-like, and to dissolve marginal congregations which cannot adequately support a highly trained minister, or which are a financial drag on the denomination. This solution of the problem of the weak Church is not possible for us. Our doctrine that Christ is the Head of each local Church makes every gathered local Church a complete Church, and we cannot coldly condemn any Church of Christ to oblivion. On the other hand, full-time, expensively educated ministers cannot in good conscience subject their families to the grinding poverty and lack of cul-

Continued bottom page 5

FAMOUS CONGREGATIONALISTS

Arvel M. Steece, Ph.D., Old Saybrook, Conn.

NATHANIEL EMMONS 1745-1840



Nath[l] Emmons

Nathaniel Emmons was born in East Haddam, Conn., May 1, 1745 and died in Franklin, Mass., September 23, 1840. He was educated at Yale (B.A., 1767; M.A., 1770). He studied theology with Nathan Strong of Coventry and John Smalley of New Britain, Conn. The latter stimulated him to original and independent thinking. He was licensed to preach October 3, 1769 by the South Association of Hartford county. He was ordained April 23, 1773 and settled as pastor of the church in Franklin, Mass., where he remained in the active ministry for more than fifty-four years, retiring in May, 1827.

Emmons was a sympathetic pastor and an instructive doctrinal preacher. He always aimed "to impress the conscience as well as enlighten the understanding" of his hearers. He sought to make his theology illustrate the loveliness of God, the supremacy of God, the sovereignty of divine grace, the duty of union with God, and the duty of men to love themselves. He was the friend of liberty in political and ecclesiastical affairs. Like other Hopkinsians he spoke out against human slavery. He supported the cause of missions at home and abroad.

Emmons was a one man theological faculty. In a day when many ministers trained theological students no private instructor nurtured more men than Emmons. In the course of his ministry he guided almost a hundred men in their studies. His students continued their course from three to twenty-four months. With the establishment of theological schools his influence continued. He is credited with uniting the Old Calvinists and Hopkinsians in the establishment of Andover Theological Seminary. The first four professors of theology in the seminary at Bangor were pupils of Emmons. His pupils were also instrumental in founding the Congregational Board of Publication.

As a champion of the Congregational Way Emmons lived to see some of his fears of the Plan of Union realized. He felt that the principles of Congregationalism might be imperiled by an undue zeal for extraneous help and an improper reliance on human authority rather than on the simple truth. As the patriarch of the Mendon Association his influence was such that during his lifetime that body refrained from entangling alliances. Emmons' strong independent outlook won him the title the great American Brownist. In recent decades he has been given a place in the ranks of the forgotten heroes of American Congregationalism.

There is no modern biography. Park, Edwards A. *Memoir of Nathaniel Emmons with Sketches of His Friends and Pupils.* Boston: Congregational Board of Publication, 1861. 468 pp. Emmons. *Works* 6 vols. 1842.

Picture reproduced by John G. Towns, Holbrook, Mass.

THE LAY MINISTRY, *Continued from page 4*

tural and educational advantages that those who serve poor small Churches must necessarily endure. The problem is solved neither by closing the Churches nor by asking an impossibly high dedication of the ordained minister. The development of a devoted and skillful fellowship of lay preachers, who would earn their bread by a trade or profession (as did Paul the tent-maker) and make the preaching of the Gospel their holy avocation, is a good answer to the need of small Churches. There is no substitute for the preaching of the word of faith. "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (Romans 10:14).

It should not be supposed that the fellowship of lay preachers will supersede or rival the learned ministry, or raise up a generation of Congregational ranters. The rapidly increasing percentage of college graduates in the United States makes it essential that there be a class of paid ministers of solid academic and theological training, men of ability and faith who can speak to their time and their peers with professional skill, who are eloquent in the things of God. Indeed a fellowship of lay preachers cannot be begun or fruitfully continued without the approval, cooperation, and freely given help of the ordained men. The recruitment of lay preachers will be a concern of wise and zealous pastors. In old New England the scholarly pastor's study was the theological seminary for many a minister; there is no reason why this good custom cannot be adopted for today's training of lay preachers. In a world where Christianity is under powerful ideological attack, it would be the sheerest folly to decry, or undermine, or fail to sustain a ministry which adds the highest possible degree of learning to faith and a call to preach. The Congregational Churches of the National Association, in keeping with their great tradition, will continue to honor the learned minister.

The brilliant and feasible proposal for a Congregational Center for Graduate Studies, presented to the Commission on the Ministry by Rev. Neil H. Swanson, Jr., and later approved with acclaim by the Annual Meeting at Cheyenne, will be a major means of continuing the big tradition.

(Editor's Note. The article "The Lay Ministry" was written by Dr. Butman at the request of the Commission on the Ministry of the National Association. It will appear in two parts, Part II being in the December issue, and will probably be published in booklet form.)

WOMEN'S WORK

MRS. ROBERT E. COLLINS, Chairman
1014 FLORAL DRIVE, S.E., GRAND RAPIDS, MICHIGAN

HOW OUR GIRLS GOT TO PIEDMONT

Mrs. Margaret Greenwood of Cheyenne, Wyoming, also a member of the Womens' Commission, tells of a very worthwhile enterprise sponsored by the Cheyenne Church:

"One of our members had attended the Annual Meeting at Maywood last year and there had heard directly from the young people the experiences enjoyed at Piedmont Camp. She returned to Cheyenne filled with determination that some of our young people must have the same opportunity.

"With cooperation of the President of the Woman's Society enthusiastic response was given and it was decided to again give an Old-Fashioned Ice Cream Social. We arranged to give the affair in Fellowship Hall so the weather could not dampen our spirits. Tables were decorated with garden flowers and seats for 80 were provided. We secured the help of our Choir Director who presented an appropriate program, which was given at 45 minute intervals. One of the featured numbers was "The German Band", all members being correctly costumed. They rendered (a truly correct word here) several numbers and added to the fun with some humorous dialogue. A ladies' trio of old-fashioned songs and a heart-breaking rendition of 'Only a Bird in a Gilded Cage' given by a girl in a costume reminiscent of the 'Gay 90's' made up the remainder of the program. Generous servings of ice cream, home-made cakes and coffee added to the evening of fun and fellowship.

"To add to our financial results the young people set up a booth in the church foyer offering home-made candy. We also auctioned off the remaining cakes and our pastor gave us a boost by offering a TV for bids.

"Thus we were able to send three girls to Piedmont for two weeks. The glowing reports they gave upon their return made all of us feel our efforts had been well rewarded."

CHRISTMAS CARD PROJECT

Two years ago Mrs. T. Earle Porter of Grand Rapids, Mich. undertook a Christmas Card Project for her church, The Mayflower Congregational Church, and won second place in the national contest sponsored by the General Card Co. of Chicago. A year ago she organized it on a larger scale, invited the women's circles to take part if they wished — ten responded. She kept the books and financed the orders. $1,106 was turned in. Last March she received a check for $500. She had won first place! A total of $1,606 for a 75-year young lady is mighty good. So far this year Mrs. Porter shows a profit of $800 with several months yet to go. Incidentally, Mrs. Porter is a charter member of Mayflower Church, president of her circle—Mary Brewster Circle, and the mother of Mrs. Robert E. Collins, Chairman of the Commission on Women's Work.

"BAKELESS BAKE SALE"

We are happy to share with you the following article submitted by one of the members of the Commission on Women's Work, Mrs. Russell McDougal of Terre Haute, Indiana:

"The 'Bakeless Bake Sale' is a very easy method for church women to use when trying to raise money for a project.

"A brief statement telling how the money is to be used and something about the project is a good introduction to the 'poem' which is used. The letter should be signed by the chairman or by some member of the project committee. The only expense involved is the cost of mimeographing and of mailing. Volunteers may be used to stuff, address and stamp the envelopes. A Women's Project envelope should be enclosed and, for best results, a return address for sending in the contribution.

Following is the *'Bakeless Bake Sale'* poem:

'Good news! Good news is in your mail!
We're having a wonderful '*BAKELESS BAKE SALE*',
Without the hurry and flurry and fuss;
You can't get tired! There'll be no muss!

'Just follow our plan and you'll not grumble
As your cake can't fall nor your cookies crumble;
You can't turn red from the oven's heat
So your hair stays curled and your temper sweet.

'Send the price of a cake or a pie (OR TWO) —
Whatever you think is right for you.
Just place your 'DOUGH' (no need to bake it)
In the enclosed envelope — we'll gladly take it.

'Why do we ask your 'BAKE SALE' aid?
So our *Women's Project* pledge can soon be paid!
We know that you will wish to have a part
So send us a gift the size of 'YOUR HEART'.

'Send your gifts to:_____
Project Chairman

THE MISSIONARY COLUMN

Dr. Howell D. Davies, Chicago, Illinois

A Great Free-Church Witness In India Passes On

The news of the death on September 7th of Bhaskar P. Hivale, Ph.D., of Ahmednagar, India, brings sadness to his many friends and admirers in America. He was the pride of the American Board and one of its most distinguished platform speakers, being able to present the story of the needs and Christian achievements in India in such a graphic, telling way that he was in very great demand as a speaker. It was the common thing for him to be asked for local Church appointments after being heard at a general meeting. He covered much ground in a few words with terse, well illustrated, factual sentences clearly enunciated, enhanced by his striking, handsome physique and animated way. He won countless friends for the missionary cause. He was a third generation Christian and came to Harvard for his education. After receiving his Ph.D. he returned to India and became Professor of Philosophy in Wilson College, Bombay.

In 1947, Dr. Hivale founded Ahmednagar College, 200 miles southeast of Bombay. Dr. Howard Conn of Plymouth Church, Minneapolis, visited India and wrote Dr. T. C. McQueen of Glencoe, Illinois, who has been visiting lecturer at Ahmednagar: "We can be proud of our support of Ahmednagar College and the Hivale family. Of all the work that I saw in travels the length and breadth of India, this is outstanding." Dr. Hivale also founded the Laymen's Theological Institute under a grant from the Danforth Foundation. Mrs. Hivale and four daughters survive him. Three of his sons-in-law and their wives are engaged in the work of the college and seminary.

Dr. Hivale was a staunch Congregationalist, casting his lot with the "Continuationists," despite pressures on him. He wrote on August 5, 1961: "I am receiving air-mail letters about registering in the United Church. I have come to the conclusion I want to remain a Congregationalist. Please get my name in the list of Congregational ministers of the Anti-merger Churches. I am not against church union, but I feel the spiritual values of Congregationalism are too valuable for the Christian Church to give up. I have not consulted my good friends, Dr. Conn and Dr. McQueen. I am taking the decision on my own responsibility." Dr. Hivale spoke at the annual meeting of the National Association in Maywood, Illinois, in October, 1960, with telling effect.

The Anchorage, Alaska, Church Secures a Pastor

Rev. Gerald C. Churchill, after a pastorate of eleven years at Redlands, California, with Mrs. Churchill, was to leave in mid-September to drive to Anchorage via the Alcan Highway, to arrive in time for his first Sunday, October 1st. We await with interest the news of their long trek and their first experiences. The Anchorage people wrote repeatedly of their eager desire to secure him and he was equally eager to go. Mr. Churchill has had flourishing parishes in Neenah, Wisconsin, and Villa Park, Illinois.

ANNUAL MEETING NOTES

(Continued from the October Issue)

Essential Resolutions

I

Whereas the Congregational Churches have for the past ninety years met in national bodies, through delegates assembled, and

Whereas the national body so created has now turned over its functions to a new denomination and has abandoned its responsibility as a place of fellowship and assemblage for the Congregational and Christian Churches, and

Whereas the aforementioned body, called the General Council of Congregational Christian Churches, had furnished headquarters for the fellowship or denomination known as the Congregational Christian Churches, and

Whereas said General Council has now merged itself into the United Church of Christ and has lost its separate identity, and

Whereas the United Church of Christ has never committed itself to the polity or principles of the Congregational Christian fellowship and has applied for membership in the World Alliance of Reformed Churches Holding to the Presbyterian Order, and

Whereas the National Association of Congregational Christian Churches was formed in 1955 for the purpose of making sure that Congregational Christian Churches shall continue to have a national assemblage for fellowship, inspiration and cooperation in accord with Congregational principles and purposes:

Now, therefore, the National Association of Congregational Christian Churches meeting in Cheyenne, Wyoming, August 22-24, 1961 reaffirms its readiness to serve all Congregational Christian Churches that have not voted to become parts of the United Church of Christ or that, having so voted, have withdrawn from that body,

And be it further resolved that it be the sense of this meeting that henceforth the denominational headquarters for the fellowship of Congregational Christian Churches is that of the National Association.

II

Be it resolved that we affirm the Youth of our Churches to be the Pilgrim Fellowship of the Congregational Christian Churches, continuing and expanding the creative expression and dynamic life of our Congregational Christian young people.

III

Be it resolved that this National Association declare itself in fellowship with the International Congregational Council and authorize the Executive Committee to elect delegates as representatives of the Congregational Christian Churches of the United States to attend the next meeting of the International Congregational Council, scheduled for July 1962 in Rotterdam, Holland, these delegates to be fifteen in number including four young people, of whom as many as possible shall be national officers of the Pilgrim Fellowship or such other young people as are chosen by the national officers of the Pilgrim Fellowship.

NATIONAL ASSOCIATION
PILGRIM FELLOWSHIP

Photo by Louis Fulmer, Cheyenne

Left to right: Bruce Alexander, Vice President; Lee Zackman, Secretary-Treasurer; Lawrence Carnes, Jr., President. Seated: Marilyn Heaney, Past Secretary.

Lawrence Carnes Jr., President
Springfield, Massachusetts

One of the most thrilling experiences of my life was to be a part of a group of serious minded young people, that met in Cheyenne, Wyoming, August 22nd through August 24th. It was to be clearly understood that these National Association young people had a profound interest in all they discussed. This group of High School age kids had the job of uniting nine regions into one smoothly running fellowship. This is a task for no one but the highest quality of young person.

In order to prevent the possibility of a misunderstanding that our young people may be much too local-minded, I would like to show the tremendous scope of these people's thoughts. Although it is thought by some teens that if you have fifty cents worth of gas in the jalopy and a dollar in your pocket you're riding on cloud nine, how do you explain a twenty five thousand dollar budget that was approved in Cheyenne? Five thousand of this will be used to establish a new mission in Greece. This mission will be run completely by the young people of the Association. Under the able direction of Miss Marilyn Heaney, plans are to be started immediately. The rest of this money will go for a new school, training for teachers, new hymn books and the general improvement of the Christian faith in Greece.

This is only one example of the optimism and faith our young people have in the continuation of life in the Congregational Way.

VISION AND RESPONSE

1961 marks the beginning of the first new Congregational mission in recent years, a mission to Greece! Begun this summer with a pilgrimage to Greece by eight young people and two leaders, recommended by the National Pilgrim Fellowship and voted by the National Association at Cheyenne, it will be hitting full stride in 1962.

The Greek Evangelical Churches have bravely continued their work despite constant persecution and lack of mission support for many years. Now we and they have discovered our spiritual kinship and experienced a great eagerness to share in mutual fellowship and upbuilding.

Reconstruction of the youth center and redecoration of the Greek Evangelical Church in Alexandroupolis were the central projects of the summer pilgrimage.

But the young people especially of the Evangelical Christian community need a camp and a Christian education worker if they are really to have the experience and instruction basic to the development of Christian character.

The members of the pilgrimage team felt a deep response to these needs as they worked and worshipped in Alexandroupolis. We were deeply moved by Pastor P. Zikas whose profound spirit and dedication mark him as the shepherd of the Evangelical Community in Alexandroupolis, and the President of the Evangelical Churches of Greece.

We wrote to the officers of the National Pilgrim Fellowship expressing our zeal and affection and concern. As they worked on their statement of purpose at Cheyenne they asked how their Christian outreach was being demonstrated. They saw that by founding and actively supporting a Congregational mission in Greece their outreach purpose would be fulfilled.

The Next Task

Their vision combined with the hearty response of the National Association Assembly at Cheyenne led to the founding of "The Greek Mission."

Now we are eagerly setting ourselves to the task of fund raising. Land for the camp is held on option ready for purchase. There will be needed a dormitory and meeting facilities, hymn books and lesson materials. And there is need for at least one Christian education worker, to help knit together Christian message, young people and camp.

Continued on page 9

PILGRIM FELLOWSHIP, *Continued*

Several Churches have already pledged their support. The daughter of one of our Congregational ministers is eager to go as the first Christian education worker. Two of the National Pilgrim Fellowship officers have their hopes set on training for work in Greece. The pilgrimage team members are speaking far and wide. Please feel free to invite them to join *you* for youth meeting, womens' club, mens' supper or Church meeting.

For more information please write to Miss Ellen Gray, c/o South Congregational Church, 277 Main Street, Hartford 3, Connecticut, co-leader of the 1961 pilgrimage team.

In Acts 16 we read that Paul saw a vision of a man of Macedonia standing and saying "Come over to Macedonia and help us." The response of Paul was immediate and purposeful. We today have been given a vision. We are called to a purposeful response.

(Editor's Note. Miss Ellen Gray of Hartford, Connecticut, author of "Vision and Response," will have another article on young people and missions in our December issue. Miss Gray is now studying modern Greek at the Hartford Seminary Foundation in preparation for her work in the new Greek Mission.)

"Young America and Young Greece"

Our Mission As Congregational Christian Churches

Condensed from the Address at the National Association Annual Meeting

Neil E. Hansen, D.D., Dayton, Ohio

There are several important aspects of our large responsibilities which must prevail and be safeguarded in everything we plan and do together. One is that we be now and continue to be a fellowship of Churches. To do this everything must be avoided that is of the nature of organized denominationalism as we see it in so much of present day American Protestantism. To do this will not come automatically or be easy. In some ways it is in this regard that we ourselves, under good intentions, may put in jeopardy the precious Christian principles now in our full possession.

We are of an age when excessive and expensive organization is the common procedure in everything that involves our daily lives. But I tell you it is a profound Christian truth that the presence of the living Spirit of Jesus withdraws from those who even with good intentions try to encircle and enclose it with organization.

Even the young ministers and lay men and women in our Cheyenne meeting may have little real understanding of Christian fellowship of free Churches. This is because during their years of education and emerging maturity our Churches were overburdened with excessive and expensive national organizations, and ruled by an unauthorized officialdom.

As you younger Christians take increasing responsibility in your individual Churches it will be for you to safeguard, and to pass on this precious matter of the Christian fellowship of free Churches.

Another primary aspect of our large responsibility which must prevail throughout all the affairs of our fellowship is that our free Churches shall exist for others as well as for themselves. The former fellowships of Congregational Christian Churches, of which we are now the lineal descendants, found in their respective generations some of the noblest and most humanly useful ways of furthering this high purpose. We must find and follow ways for this work in this present time which is a new kind of time in human affairs.

We of this fellowship of free Churches have tremendous advantage. It is that there is every indication that our Christian Gospel of individual spiritual freedom is contemporary in this new time in the world. We note this as we contemplate on the one hand, how freedoms of other kinds are threatened, even in our own land, and on the other, are being so arduously sought by those who never possessed them. I believe the success of our efforts to remain Congregational Christian Churches in fellowship with one another came to us for such a time as this. Let us ponder this with great care and pray that we may be found worthy.

TWO NEW BOOKLETS

One of the major offerings of the Publications Commission this Fall is to be a forty page booklet on "The Dilemma of Congregationalism," by Dr. Howard Conn, minister of our Plymouth Church in Minneapolis. The dilemma facing us is how to express the spiritual unity of Christendom while preserving our traditions of independency from outside ecclesiastical control. With fairness to both sides Dr. Conn shows the alternatives of joining the United Church or being a part of the free fellowship of the National Association.

The distinctive value of the booklet is its careful tracing of the origins of our twin principles of independency and fellowship. Too often we vaguely salute the Pilgrims without being aware of what they said. This book will awaken our people to an appreciation of what William Bradford in his *History of Plymouth Plantation* wrote about church government. It discusses our previous involvement with Presbyterianism in the 1801 Plan of Union. After three chapters of historical development Dr. Conn shows cogently why traditional Congregationalists find the United Church unacceptable on principle, and then suggests what we in our time can do to keep alive our principles for succeeding generations.

The Commission feels that this booklet will be of great value in telling people and churches of the alternatives they face. It is a warmly appealing and soundly reasoned plea for loyalty to the Congregational Way. We hope it will be widely used.

Many people have asked about a printing of Dr. Henry David Gray's closing address at the Cheyenne Meeting. This has been printed in booklet form with the title "The Congregational Witness to the World Today," and may be obtained from the National Association office at 176 West Wisconsin Avenue, Milwaukee 3, Wisconsin, or from Rev. Joseph J. Russell, 61 East Street, Melrose 76, Massachusetts, or from the South Congregational Church, Main and Buckingham Streets, Hartford 3, Connecticut.

Film Reviews

by Rev. Robert H. Scanland, Pomona, California

The Story of Soil (11 minutes — Black and white) — Coronet Films.

Story of how man has used and misused soil and vegetation. Restoration of nature's harmony between climate, soil, plants, animals and man is stressed. Effective use of animation gives graphic illustration of conservation and good farming practice. Excellent for Junior and Senior discussion of our natural resources, a God given heritage.

Moving Day — Timmy's New Neighbors (11 minutes — Black and white) — Coronet Films.

Story of Timmy, a primary age boy. His family moves from a large city apartment to a smaller house in another city. The film shows all of the usual moving events including meeting new neighbors who provide a picnic lunch. The minister also comes to welcome them the day they arrive. The film should help all children make adjustments to moving and new neighbors.

The Meaning of Patriotism (13½ minutes, color, sound) Coronet Films.

Vocations of the common life today are reviewed in relation to their pioneer counterparts. Nathan Hale, John Muir, Daniel Webster, Francis Bellamy, Sarah Lincoln, Joseph Pulitzer, give us glimpses of the early patriots in the fields of military service, farming, law, education, home life and journalism.

Patriotism takes many forms in our republic. The Tomb of the Unknown Soldier in Washington gives a meaningful setting for the film. It will help children and youth from grades 4 up to appreciate their Pilgrim heritage. Try your local film library for a rental copy of this excellent film or write Coronet Films for the nearest available print.

Medieval Times, Role of the Church (13½ minutes, color, sound) Coronet Films.

The great importance of the Christian Church to the peasants of the middle ages is depicted with scenes from French and German cathedrals and rural areas. After the breakdown of the Roman Empire the church was a source of hope and faith in a period of mounting fear.

Excellent for senior high youth studying growth of the Christian Church prior to the Reformation. (Coronet Films, Coronet Building, Chicago 1, Illinois)

Congregational Bookshelf

Rev. Royal G. Davis, Los Angeles, California

In 1619 the overwhelming majority of delegates to a Dutch General Synod severely limited the freedom of the local Churches and ministers. Some dissenters therefore formed the Remonstrant Brotherhood which continues to the present as the Dutch counterpart to Congregationalism.

Like us the Remonstrants treasure Christian freedom and can be proud of their highly educated laity. A heavy proportion of their churchmen come from the business and professional side of Dutch life. Many are avowed evangelical liberals on matters of doctrine. Their fifty clergymen and 20,000 members actively promote the International Congregational Council.

While remaining loyal to the idea of Christian cooperation, Remonstrants have vigorously criticized the creedalizing, centralizing features of the World Council of Churches at a time when American Congregationalists blandly endorsed anything called ecumenical. At Evanston, the Remonstrant Brotherhood openly proclaimed that they were "on principle undogmatic and consider that their members in matters of faith and conscience are subject only to God."

Congregationalists around the world will assemble in Holland next summer. A beautifully-printed, well-illustrated and persuasively-documented introduction to the Remonstrant Brotherhood should be widely read and thoughtfully considered. (Obtainable from 3 Mathenesserlaan, Rotterdam 2, Netherlands.)

OUR DEVOTIONAL COLUMN

The Constituting Prayer
At the Annual Meeting

Howell D. Davies, D.D., Oak Park, Illinois

Eternal God, almighty in Thy power, so that none can contend with Thee, who sittest on the throne of Thy majesty and wieldest Thy scepter without challenge, we bow before Thee, knowing it is both right and best that we say, "Thy will be done", not in obsequious fear, but rather in confident assurance that when we are with Thee all is well, if we are with Thee in true humility, in unfeigned love and with dedicated purpose.

We come to Thee, not to direct Thee but to ask Thee to direct us by opening our eyes to Thy truth, by yielding our spirits to the guidance of Thy Holy Spirit, by sensitizing our consciences so that only that which is true, honest, just and of good report shall have our approval and appropriate action. Give us the power of discrimination, so that we may not be misled by the superficial, the ephemeral, the easy, the popular, the merely plausible, the glamorous, the materially advantageous but finally destructive, but rather by that same ethereal light that shone on the mind of Jesus and illumined his followers with bright hope in a dark world.

Do Thou see fit to bless us as we are here gathered to advance the Gospel of freedom and to awaken a love of the liberty, which is to us the heritage of our Lord and Master, in the day of mankind's dire need socially and spiritually.

We ask only for that which is in complete accord with Thy divine will and purpose, and that Thou bless us only to the degree that our thoughts and acts conform to the kingdom pattern of Thine own mind. Give us grace to critically examine our motives, our judgments, our purposes, our methods and, above all, our spirit, so that our minds and hearts shall be purged of the inadequate and the unworthy and be filled with that which was in Christ Jesus as He unswervingly adhered to the goal of emancipated and thereby empowered children of God. Deliver us, we pray, from perverted conceptions of freedom as an opportunity for escape from responsibility and enable us to gird ourselves for struggle, as slaves can never do, knowing we are surrounded with a cloud of witnesses of martyrs, Pilgrims who endured as seeing Him who is invisible, prophets who asked only for the prophet's reward and apostles who were made bold by having been with Jesus. Help us to press on unfalteringly toward the ideal of a universal free fellowship of those who gather, even by twos and threes, in the name of Christ and find Him in the midst of them. May He be much in our midst as we gather here, so that when we depart, we may say it was good for us to be here. This we ask, with acknowledgment of our limitations and frailties, but with a yearning for the redemption only Thou canst give, in the name of Christ, AMEN.

NEWS NOTES

The Mayflower Church Steeple
Photo courtesy of United Press-International

New Steeple Set. On June 6, 1961, a seven ton steeple was set atop the new Mayflower Congregational Church of Grand Rapids, Michigan. The steeple is 43 feet, to which another 10 feet, 3 inches will be added when the weathervane is installed.

New Member Church. The Congregational Church of Winthrop, Maine, has voted to join the National Association of Congregational Christian Churches and the Maine Congregational Christian Council.

Pastoral Changes. Rev. R. C. Kemper, Naperville, Illinois, has been called to the pastorate of the Church of the Redeemer (Congregational), Alton, Illinois . . . Rev. Robert H. Simpson of the Federated Church in Skowhegan, Maine, has accepted a call to the Mt. Hope Congregational Church of Detroit, Michigan . . . Rev. Gary Smothers, Associate Pastor of the First Congregational Church of Marshalltown, Iowa, has been called to the Congregational Church in Neosho, Missouri . . . Rev. William R. Riddiough, for the past 31 years pastor at Machias, Maine (Center Church), also serving Marshfield, Maine, has retired as of September 30, 1961.

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FROM THE LETTER BOX

Editor, THE CONGREGATIONALIST:

I was somewhat surprised to see published in THE CONGREGATIONALIST for September a letter from Rev. David Nelson Beach, purporting to size up the legal situation and to give advice on whether we should support an appeal from Judge Dimock's recent decision.

I was surprised to see this letter published for two reasons. First, having talked with Dr. Beach a number of times about the lawsuits I have been aware of how superficially he has gone into these things and how doctrinaire he is in believing that the courts have, somehow, supported his own peculiar notions about "conciliar Congregationalism," — even though all the evidence in the Cadman case and since has been against any such ideas. Secondly, the publication of this letter might be construed by some of our friends as a wavering in our own convictions about the rightness of our cause or the wisdom of appealing from Judge Dimock's very sweeping, all-inclusive and terribly prejudicial opinion.

One of the real high points of the recent gatherings at Cheyenne was the occasion on Wednesday night, after National Association sessions were over, when the plaintiffs in the present suit had opportunity to meet face-to-face with their attorneys and discuss the history of the case and the prospects of appeal. The tremendous conviction and enthusiasm of the plaintiffs, and of the more than one hundred other friends who attended this enlightening session, should dispel a thousand times any doubts about the wisdom of appeal.

I know the desire of THE CONGREGATIONALIST to play fair and to give to pro-merger people the kind of opportunities for discussion which we, in turn, have been denied by them and their friends. Nevertheless I feel that a false impression may have been created by the publication of this letter from Dr. Beach. We should say most emphatically that the court case *must* and *shall* be continued through the appeal and, we believe, through a later trial on the merits.

Dr. Beach's suggestion that we stop spending money on the lawsuit is like his saying to us, "Now that we are ahead, and have gained a decision that is favorable to our side, won't you folks please quit and let us keep our victory." Such a request ignores the devious means by which their "victory" was won and it totally ignores the fact that no court has really taken the case for a trial on the merits (except the first court, of Justice Steinbrink's, whose decision was later reversed).

If the General Council had gone openly before the courts and had sought a full and fair adjudication, that would be one thing. But the General Council and its lawyers have pursued every technicality and every legal maneuver possible in order to prevent a fair adjudication. They appealed the Steinbrink decision on purely technical grounds, — "absence of parties," and "absence of a property interest" sufficient to sustain a suit. They won in the Appellate Division on precisely those grounds. The Court of Appeals upheld the Appellate decision. It also "said things" in a long and rambling opinion, giving its reasons for sustaining the Appellate Court. But whether the Court of Appeals intended its observations as binding adjudications or merely as "dicta" is a subject for honest disagreement. Certainly the Court of Appeals did not think of itself as making any binding adjudications regarding the E. and R. Church, the United Church of Christ, and the Boards and agencies of the C. C. Churches, — because it plainly said so.

Judge Dimock has made a most unusual decision in trying to spread the Court of Appeals' decision over every possible individual and issue, when plainly the Court of Appeals had disavowed such a possibility.

Because Judge Dimock's decision is so prejudicial to everyone, and because it is so extreme and unusual, it should be appealed. Granted that it costs money to appeal, but the General Council has not hesitated to take huge sums that might have gone for "missions" in order to hire the ablest lawyers it could find and to pay them handsomely for their maneuvers. It comes with ill grace for Dr. Beach to suggest to us that we should make better use of our money or that we should let his side get away with its ill-gotten gains.

Fundamentally the lawsuit is an attempt to see truth prevail. It will be worth every dollar we can put into it if the appeal from Judge Dimock can lead to an eventual clarification of the real truth about the United Church of Christ and about our basic rights as Congregationalists.

Anyone who wants to read 18 reasons for believing that the appeal should be made and that Judge Dimock's decision will *not* be sustained, is welcome to write to me for such reasons.

Pontiac, Michigan (REV.) MALCOLM K. BURTON

Wichita Family Visits England

Mr. Paul A. Miller and his family, active members of Plymouth Church, Wichita, Kansas, visited the Pilgrim Fathers' Memorial Church, Southwark, England, last summer. A long interview with Miss Katherine Mitchell, part time missionary at the Church, brought out many facts of interest in connection with the work. By good fortune the visit of the Millers coincided with that of the Pilgrim Fellowship tour.

Later Mrs. Miller and the children visited the Congregational Church in Stratford, where they met the Moderator of the County Union. (In England the Moderators are the equivalent of the State Superintendents in this country.) This interview convinced Mrs. Miller of the truth of the observations in Dr. Albert Belden's column in past issues of THE CONGREGATIONALIST to the effect that officialdom in British Congregationalism favors centralization or organization.

It is good to know, however, that a movement to keep Congregationalism free is growing in the Mother Country. Dr. Belden, Rev. Walter H. Denbow of Exmouth, Devon, and others are working and praying for the preservation of that free spirit which has been of such profound influence in English-speaking lands both in ecclesiastical and civil matters.